The Unitarian Calendar

I hate ingratitude more in a man,
Than lying, vainness, babbling, drunkenness,
Or any taint of vice.

— SHAKESPEARE.

Vol. 4 MAY — 1912 No. 9

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Hon. George Hutchinson.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 105 South Dearborn Street, Chicago.

Address correspondence to the President, Rev. William I. Lawrance.

Address contributions to the Treasurer, Mr. John H. Edwards.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

The Unitarian Calendar

Vol. 4 MAY, 1912 No. 9

THE GROWTH OF UNITARIANISM

REV. ABRAHAM M. RIHBANY

Of the Church of the Disciples, Boston, Mass.

It is those who have done all in their power to misrepresent us, to malign us, and in every way to hinder our progress, *who censure us for not growing more rapidly in numbers!* We are glad to forgive, even if we cannot forget. But suppose we offered them a sanction for our comparatively small membership from the Scriptures, would they extend to us the right hand of fellowship? Jesus said to his disciples, Matt. vii., 13, 14: "Enter ye in by the narrow gate; for wide is the gate, and broad the way which leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, *and few are they that find it!*" What would hinder the Unitarians from claiming to be those "few" whom Jesus had in mind? Do you stand by your infallible Bible?

If, however, we wished to surrender our title to being the blessed few, we could still prove to our accusers that Unitarianism is the only faith which is making real progress in Christendom. Keep in mind first what has been already stated, namely, that the central aim of Unitarianism is not to gather all the children of men, of whatever following, from dogmas, and to spiritualize their freedom. The Unitarians are those who have ceased to be the victims of superstitions and the slaves of creeds, and who seek constantly the light of knowledge and the life of spirit.

Now let me ask you, In what direction are the Christian churches tending, in the direction of creeds and superstitions, or in the direction of freedom and reason? Are they fighting now as bitterly as they once did to uphold the doctrines of the trinity, the atonement, hell-fire and the devil, or are they drifting away from these doctrines? It is often heard said by orthodox persons, "Come and hear our minister; *he is very liberal!*" What does all this mean? It means one thing only, namely, that while at the beginning of the nineteenth century the denial of these irrational and hideous doctrines was confined to a few ministers and societies in Boston, and was considered a diabolical Unitarian heresy, it has now penetrated into the professedly most orthodox communions. The history of Unitarianism has been a procession of unbroken triumph. It is the only faith which is growing. It is orthodoxy which is dying at the hands of its advocates. Think of an orthodox person commending his minister for being "liberal!" For denying the faith in which his fathers died! A powerful testimony, indeed, to the vast growth of Unitarianism.

THE MODERN CONCEPTION OF GOD

REV. MINOT J. SAVAGE, D. D.

We can no longer believe in an individualized God, external to nature and working on it from without. The conviction is forced upon us of the practical infinity of nature; and thus no room is left for an infinite of which nature is no part. It is not God *and* nature any longer, but God *in* and *through* nature. What we call natural law we are compelled now to regard as only the method of working of that Power of which nature is the expression. In this conception

there is no place for miracle, or for prayer regarded as a force capable of interfering with or changing the universal order. It may still be true and grandly true, however, that "They that wait upon the Lord shall renew their strength." For, he who gets into accord with the current of the eternal forces, has all the resources of omnipotence at his back. But—

Until we know that this Power is only blind and unintelligent force, there is as much assumption in saying "nature" as in saying "God." Practical omnipotence, intelligible order, "a stream of tendency" that may be regarded as purpose, "a power that works for righteousness"—these are demonstrable.

And if we refrain from asserting that this Power is "personal" and "conscious," in the ordinary sense of those words, it may well be for the reason that He is regarded as something unspeakably greater than these, instead of being something less. There is no science yet that forbids our being awed by the feeling of

"A Power that disturbs us with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man—
A motive and a spirit that impels
All thinking things, all objects of all thoughts,
And rolls thro' all things."

I call that mind free which sets no bonds to its love, which is not imprisoned in itself or in a sect, which delights in virtue and sympathizes with suffering wherever they are seen which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind.

—W. E. Channing.

THE CHURCH

REV. WILLIAM H. BRANIGAN

Of the Congregational (Unitarian) Society. Peterboro, N. H.

The supreme purpose of the church is to minister directly to the religious hungerings and longings of human nature. The craving for God, the desire for forgiveness, the search for peace and comfort and happiness, the longing for immortality—all these it is the province of the Christian Church to satisfy. "As panteth the hart after the water-brooks, so panteth my soul after thee, O God!" That is the instinctive cry of every human soul. "If a man die, shall he live again?" That is the question we put to the universe, and for the answer to which we listen with eager ears. "God be merciful to me, a sinner." That is the overwhelming sense of our own unworthiness which comes to us in the presence of our ideals, and evokes from our lips a plea for pardon. The power and influence and authority of the Christian Church is proportioned to its ability to find us and minister to us here—in these profound needs of human experience. To give to us the consciousness of a divine Presence in the universe who is ever mindful of us; who provides for us with an unceasing and unerring affection; who forgives our sins; who heals our infirmities; who makes us sharers in his own eternal life; and to teach us to live as seeing him who is invisible—this is the function of the Christian Church.

Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest. But if thou sayest, "I have enough," thou perishest.

—*St. Augustine.*

OPTIMISM AS A MISSIONARY ASSET

A sane and triumphant optimism is as necessary in the field of missionary endeavor as it is in the realm of therapeutics. It is as unwholesome to approach a sick church, or a new-born religious society with a melancholy countenance as it is to go into a sick room with the cast of despair in one's face. The man or woman who cannot bear all things, believe all things, hope all things and endure all things has no call to engage in the field work of the Unitarian body, nor in the development of a new, liberal religious organization.

And this optimism must be real and not fictitious. It must not be galvanic, it cannot be made to order. It must not only be temperamental in its possessor, it must also be fortified and nourished by an invulnerable faith. A man cannot promote the truth unless he believes in a Fountain of Truth. If he sees more error than truth he will inspire doubt instead of confidence. If the diseases of society mean more to him than the health of humanity his remedies may stupify, but they will not cure. If the integrity of the universe seems less substantial than the forces that tend to undermine that integrity, one fights to no purpose except defeat. And in the attempt to revive or evolve a religious society all methods and make-shifts fail if, first and foremost, success is not taken for granted.

We are sometimes reproached because we do not scold, because we restrain our pens from an analysis of the defects and miscarriages of missionary effort, because we do not say smart and stinging things about the people and the organizations that do not achieve results by our methods, and devote themselves to the ends we count as most important. "Only those who criticise and condemn the evils of our times are doing any-

thing worth while," we are told. And then it occurs to us that real growth is noiseless, that life is less spectacular than death, and that hard work, patience and devotion are in league with the only successes that are fit to be recognized.

Travel from one end of our Unitarian Zion to the other and the very conditions that would devitalize our whole enterprise under the supervision of a pessimist will inspire the real optimist to the heroisms of battle. An eye trained to spiritual values can never be blinded by material and statistical deficiencies. All is grist that comes to the optimist's mill. Illuminate a single soul in a city and you may save the city. Free one mind from the bondage of superstition and you have released nobody knows how many slaves.

To believe that you are a medium of life is to work and rejoice, too happy to wear the face of anxious dejection and too busy to spend your energies in calling the world's attention to its own follies. L. G. W.

WHO IS THIS MAN?

The man that named our country.

The man first to advocate independence for our country.

The man who did more to achieve this independence than any other man, giving his pen, tongue, sword and pocketbook to the cause.

The man that in the darkest hour of the Revolution wrote the "Crisis," commencing with the words, "These are the times that try men's souls."

Do you know that General Washington ordered this mighty work to be read to the army once a week?

The man who was joint author of the Declaration of Independence with Jefferson.

The man who borrowed ten million dollars from Louis XVI. to feed and clothe the American Army.

The man that established the Bank of North America in order to supply the army.

Napoleon said in toasting him at a banquet, "Every city in the world should erect a gold statue to you."

The author of the "Rights of Man," acknowledged to be the greatest work ever written for Political Freedom.

This masterpiece gave free speech and a free press to England and America.

The man that first said, "The world is my country, to do good is my religion."

The man known as "The Great Commoner of Mankind;" The "Founder of the Republic of the World."

The man first to urge the making of our Constitution.

The man first to suggest the Federal Union of the States and to bring it about.

The man first to propose the Louisiana Purchase.

The man first to demand justice for Women.

The man first to plead for the Dumb Animals.

The man first to advocate International Arbitration.

The man first to propose Old Age Pensions.

The man first to propose "The land for the people."

The man first to propose the Education of the children of the poor at public expense.

The man that invented and built the first Iron Bridge.

THAT MAN WAS THOMAS PAINE.

—(From announcement of forthcoming publication of his Complete Works.)

THE KEYS TO THE KINGDOM HEAVEN

REV. ARTHUR E. WILSON

Of the First Parish, Northfield, Mass.

When men thought of the kingdom of heaven as a place outside themselves to which sometime they hoped to go, then they might be excused from wondering if Peter and some church through him had the keys to it exclusively. But as they have come to realize, more and more, the truth of Jesus' words, that the kingdom of heaven is within them, and that it comes not with observation, or not with vain repetition of holy words, but is the possession of him who does the will of God, then the "power of the keys" has given them less concern.

We feel that our first duty is with the heaven of the present. Make one here and now in which to live, and the future one will be more sure. Heaven opens quicker to love than to any other key. Comforting as the thought may be, that our church has the key and can grant us admission to future bliss, provided we are faithful to it, yet well we know that this is a matter beyond the control of any church; it is a matter between our human soul and God. There is no intermediary for us. Jesus urges us to do the right, love the good, follow his example, trust God and do His will; but at best Jesus only brings us to the point of personal introduction to God, if we can know Him no other way, and then He leaves us that we may be alone with each other.

How have we thought, felt, acted, lived? Have we made any one happier, brought a bit of sunshine into anyone's life to help dissipate the gloom of sadness or sorrow, done any little bit of service to another in need, been charitable in our judgments, knowing that we did not know all

the facts or what the odds against one? Have we been temperate, exercised self-control, realized our divine sonship towards a divine Father? Have we given ourselves to causes that would help life and not hinder it? Then ours is a holy life, and whoso has this holiness has heaven within, and his friends will see the light of it shining through his life and deeds. Such a one has found the key to heaven and happiness, has already unlocked the door and glories in its treasures. The power of a good life, one filled to overflowing with gentleness, mercy, kindness, love, trust and dependence in God, unlocks a heaven within us, and also takes us to the portals of the life beyond with serenest faith that those doors will fly open at our approach and a glad welcome be extended to us.

A LETTER FROM THE POMONA (CAL.) BRANCH ALLIANCE

To the National Alliance the Pomona Branch sends greetings.

Our little band of women workers numbering about twenty have wrestled with the many problems which belong to Woman's work in the church and after much deliberation have decided to eliminate one of them,—money-making, as one of our aims—don't be frightened, dear sisters! We still continue to pay our dues, and no doubt will be ready with our mite when the time for quotas comes; but we have tried all the ways approved in times past,—church fairs, cooked food sales, dinners and banquets, rummage sales, etc., and as our clear-sighted and humorous President phrased it, "Mrs. A. baked a cake and Mrs. B. baked a pie, and Mrs. A. bought Mrs. B.'s pie and Mrs. B. bought Mrs. A.'s cake. We also worked for two years on rags (silk rags, mind

you, but rags just the same), to make portieres, and we paid $11 to have three woven. We offered them for sale at $8 each. Mrs. A. bought one, and Mrs. B. bought one, and we have one left." Maybe some of our Eastern sisters might help us by buying our remaining stock, one handsome portiere, at $8.

This elimination leaves our main objects two, Social and Educational, and as a beginning we have laid particular emphasis on the first. We have organized our force, and each alternate meeting day is given to calling on newcomers and on the poor and sick. The results to be reported at the next meeting.

As is our custom, we furnished the annual dinner for the church in December. This is free for all members of the congregation and their families, and at the last meeting we fed at least one hundred, and the most pleasant feature was that the work was taken and ably executed by new members, leaving those heretofore burdened free for enjoyment.

A recent pleasant feature in the educational line was the participation by our president with representatives of several other prominent local churches in a symposium on "Woman's Work in the Churches," at the Ebell Club. The following little synopsis of Mrs. Bichowsky's paper, published in the *Pomona Progress,* may be of interest to our Eastern friends:

"I do not believe that the women of the church ought to be burdened with the getting up of church suppers and fairs. We could each one deny ourselves some pleasure in order to give the money that is necessary to carry on our work, and each one should do her share.

"I believe there are things that women can do that will count for more than money, and that is, to visit the sick and the strangers and provide a pleasant social life in the church for our young people."

UNITARIAN HYMN

Indwelling Power

Indwelling Power! How wonderful the thought,
The mind of God in all that is, inwrought;
Incarnate in the worlds of soul and sense,
Not over- but in-ruling Providence.

In Him we live. No gulf of primal sin
Divides the Father from the heart within;
Unfettered spirit longs the good to know,
The tides of God for truth and justice flow.

The simple deeds of kindness and of love
Are inspirations from the Power above;
They sound life's deepest note, its pathway bless,
Reflection of eternal righteousness.

And thus we meet the Father face to face,
The work of nature is the work of grace;
For ages men have sought salvation's plan;
The secret lies within, 'tis God in man.

—*George Croswell Cressey.*

Always add, always proceed; neither stand still, nor go back, nor deviate. He that standeth still proceedeth not; he goeth back that continueth not; he deviateth that revolteth.

—*St. Augustine.*

THE VIEW FROM ABOVE

REV. MINOT J. SAVAGE, D. D.

A boy cannot understand a man; for he has never been up into the heights of manhood. But a man can understand a boy; for he has passed through it, and so includes boyhood in his present

self. An ignorant man cannot understand an educated one; but the educated can understand the ignorant, for the ignorance he has passed through, leaving it behind and below him. One who has always lived in a little, narrow valley may come to think his door-yard the whole world. But he who climbs the mountain does not lose the valley; he only sees its true size, importance, and relative value as compared with the great horizon. This, I think, is what Paul means when he says: "The natural—the fleshy, animal—man receiveth not the things of the spirit of God; for they are foolishness unto him." "He that is spiritual discerneth all things." That is, the man who lives in the upper ranges of his nature comprehends all beneath him; but he who lives in the lower cannot possibly know the higher,—"they are foolishness unto him." To a fool the philosopher is a fool. So to the man who lives in the basement of his being all the higher stories are only dreams or folly; while he who has gone higher knows that only the contented dweller below is the fool, knowing nothing of what he slights and despises.

DO UNITARIANS BELIEVE IN SALVATION?

REV. J. T. SUNDERLAND

Yes, we believe profoundly in salvation, but in salvation by character, not salvation by purchase or transfer. We believe Jesus saves men solely by helping them to become better, not by vicariously atoning for their sins.

The whole idea, in all its forms, that God, before he can or will pardon men's sins, must have some third party to make him willing, or some sort of "plan" or "scheme," whereby he becomes

able to pardon, we utterly reject. We believe that God's paternity is real, and not a mere pretense of paternity, and therefore that the moment any human child of his manifests sincere penitence and seeks forgiveness of his sin, God freely and joyfully forgives—without any thought, ever, of requiring first the suffering of an innocent person in the place of the guilty. In our reading of the Parable of the Prodigal Son—that part of the teaching of Jesus in which he illustrates most fully God's dealing with his erring children—we find the father represented as running to meet the penitent son "while he was yet a great way off;" and we do not find even a hint that the elder brother, who had not sinned, was required first to make an "atonement" for the younger, or to "intercede" for him, or to "satisfy justice," or to "propitiate" the father, or do anything in any way to promote the father's willingness or ability to forgive.

TONGUE-TIED BIBLICAL SCHOLARSHIP

Among our liberal religious people to-day, there are parents and Sunday-school teachers who sorrowfully exclaim: "Biblical criticism has tied my tongue. I do not know what to do about miracles, and so much in the gospel-page seems obscure or uncertain!" Alas, the tongues of liberals in religion have, unfortunately, been too much tied in this matter in the past. The facts, however, do not warrant any such timidity or hesitancy. Intrinsically, Bible miracles need trouble us no more than marvels in a fairy tale. The child's mind is poetical enough to appreciate both rightly, if freely left to natural impulses.

The tongue of truth, informed by best scholar-

ship, has more grace and power than the tongue of tradition. It is to be feared that, in many cases, the real trouble at this point does not come so much from the destructive results of Biblical science as from spiritual indifference. The real difficulty is not that the text of the gospels has become so uncertain, but that the heart has become too worldly. Tongues are tied, not by fullness of knowledge, but by smallness of faith. A liberal in religion who loves Jesus as he ought, and no one else has any business in the Sunday school, will find no serious obstacles, but rather important helps, in the discoveries of gospel criticism. No home can afford to ignore these invaluable aids to the best preparation for life.—*Unity*.

NOTES

A Social Service Committee has been appointed in the Unitarian Church in Sioux City, Iowa, to meet with others who are interested each Sunday after the morning service for the study of social problems and the consideration of the special needs of the city. A girls' club, called the "Unity Girls," was also formed. The object is to work for the church and its interests.

The First Unitarian Society of Lynden, Wash., has been formally organized with 47 charter members, mostly men. A constitution has been adopted and five trustees elected. This organization was formed at the conclusion of a series of sermons upon "Unitarianism," by Rev. Fred A. Weil, of Bellingham, Wash.

The Braintree (Mass.) People's Forum has just completed its second successful year. Among the speakers during February and March have been Ray Stannard Baker, Rabbi Maurice Harris, J. Randolph Coolidge, James Schermerhorn and Samuel J. Elder.

In this number of the CALENDAR we wish to call attention to the anniversaries in Boston, to be observed May 19th to 24th. An attractive programme is being prepared and visitors from distant points are expected. It is hoped that every church of the denomination will see to it that a representation is made if possible.

For the second time a large number of Unitarian ministers have arranged and carried out an annual "Quiet Day." This year it was observed at the First Church at Chestnut Hill, Mass., on April 16th. A Communion service was conducted by Rev. Augustus M. Lord, D. D.; a devotional service by Rev. Edward Hale, minister of the church; and the sermon delivered by Rev. Theodore C. Williams. There was an organ recital and the whole session was given up to these services, together with general good fellowship among the brethren. Luncheon was served at the Chestnut Hill Club.

A unique series of lectures was recently given at All Souls' Unitarian Church, Winthrop, Mass., by ministers of different denominations. They were as follows: "Grenfel in Labrador," by a Congregationalist; "Rowe in Alaska," by an Episcopalian; "Livingstone in Africa," by a Unitarian; "Judson in Burmah," by a Baptist; and "Thoburn in India," by a Methodist.

We can report at this date successful results under the Apportionment Plan. It is believed that as the churches become accustomed to it a decided increase in the subscriptions to the American Unitarian Association will be made and the individual churches will be equally gratified with the results.

Many extremely interesting Easter services, printed by various churches in different parts of

the country, reached this office. The indications are that the ministers made the most of this season of new hope and life-anticipation.

At All Souls' Church, Lincoln, Neb., the minister has preached during April and May upon the following subjects: "The Practice of Democracy," "Sympathy and Industry," "Economic Attainments of Sympathy," "A Co-operative Commonwealth," "The New Evolution."

Two memorial windows were recently placed in the Church of the Messiah, New York, one of them representing "Christ Before Pilate," and the other "Moses Before Pharaoh." The minister used the subjects thus suggested for his sermons upon April 14th and 21st.

We have received a newspaper clipping announcing the elevation of the Rev. E. A. Coil, of Marietta, to the positon of Grand Outer Guard in the Pythian Grand Lodge of Ohio. From this position the rule is that one goes on without further opposition and becomes Grand Chancellor of the Order in the State.

From Rev. Thomas Clayton, of Fresno, Cal., we learn that he has been delivering in his church a series of important lectures upon "The Challenge of the Twentieth Century to the Churches." He has been speaking to large audiences, and the church in Fresno is making gratifying progress.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

IMPORTANT NOTICE
TO UNITARIAN BOOKBUYERS

Arrangements have now been completed with the

CHARLES E. LAURIAT COMPANY
385 WASHINGTON STREET, BOSTON

the most up-to-date and conveniently located bookstore in the city, to carry in stock for examination and sale a specially selected and representative list of Unitarian and other liberal religious books. The publications of the A. U. A. and all the other better-known liberal works may be obtained of them.

The cooperation of Unitarians is solicited to the end that this undertaking of the Lauriat Company may be justified, reasonable support of the venture meaning a continuance and extension of this feature of their business.

This department of the Lauriat Company will be under the direct charge of an energetic Unitarian layman, thoroughly familiar with the book business. Mail orders and requests for prices and other information will be given prompt attention.

In this way it is hoped that a satisfactory solution of the "Unitarian Bookstore" problem has been reached.

ADDRESS ALL ORDERS AND INQUIRIES ABOUT BOOKS TO

CHARLES E. LAURIAT COMPANY

385 WASHINGTON STREET ∴ BOSTON

Unitarian Churches

Promote

1. **Religion**, as an "everlasting reality" and the consciousness of God as a necessity of the right life.

2. **Worship**, as the natural aspiration of the human soul towards completeness.

3. **The Pursuit of Truth** as a safeguard from danger and a guarantee of freedom.

4. **The Spirit of Sympathy and Service**, as the motive of social welfare, inspired by the gospel of peace on earth and goodwill to men.

5. **The reverent and joyful outlook** upon life here and everywhere.

Entered at Boston Post-office as second-class matter